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National Tabligh Training Workshop









Tarbiyyat Forum of 5 Local Regions

Fazal Region, Noor Region, Baitul Futuh Region, Masroor Region and Tahir Region









بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلی اللہ علیہ وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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Sadr Majlis Ansarullah UK
Dr Ch. Ijaz Ur Rehman

Qaid Isha'at
Raja Munir Ahmed

Published by:
Qiadat Isha'at Majlis Ansarullah UK
Baitul Futuh, 181 London Road,
Morden, Surrey,
SM4 5PT

Tel: 020 8687 7810
Fax: 020 8687 7845

Email: ansaruddin@ansar.org.uk
Web: ansaruddin.ansar.org.uk

Chief Editor
Dr Shamim Ahmad

Manager
Naeem Gulzar

Posting & Despatch
South Region

Design & Layout
Aamir Ahmad Malik

Web Design
Asif Javed

Peace Symposium Pictures
AMA Gallery UK



بسم الله الرحمن الرحيم

وَٱلضُّحَىٰ ① وَٱلَّيْلِ إِذَا سَجَىٰ ② مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ③ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ④ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ⑤

In the name of Allah, the Gracious, the Merciful.

"By the growing brightness of the Forenoon and by the night when its darkness spreads out. Thy Lord has not forsaken thee nor is He displeased with thee. Surely every hour that follows is better for thee than the one that precedes. And Thy Lord will soon give thee and thou wilt be well pleased." (Sura Al-Dhua 1-5)

Commentary

"The brightness of the Forenoon" signifies the rise and progress of Islam. The verse, therefore, purports to say that the phenomenal rise of Islam will establish the truth of the Holy Prophet.

Al-Duha may also refer to the particular afternoon when the Holy Prophet صلی اللہ علیہ وسلم entered Mecca at the head of an army of ten thousand holy warriors and the Ka'ba was cleared of idols. The verse signifies that the prolonged period of the decline of Islam will also bear witness to the truth of the Holy Prophet صلی اللہ علیہ وسلم in that according to his prophecies the decline will be followed by its renaissance.

"The night" may also have reference to that particular night when after the fall of darkness the Holy Prophet صلی اللہ علیہ وسلم went out of his house and took refuge in a cave Thaur along with Abu Bakar (ra). In fact the night when the Holy Prophet صلی اللہ علیہ وسلم left Mecca and the day Mecca fell, give in a nutshell the various ups and downs of the Holy Prophet's صلی اللہ علیہ وسلم whole career.

Every day and night of the Holy Prophet صلی اللہ علیہ وسلم : his great success and temporary set-backs; his joys and tribulations; his devotions at night and activities in the day, all bear out that God was with him.

This verse means that the every succeeding moment of the Holy Prophet's صلی اللہ علیہ وسلم life is better than the preceding. To mention a few landmarks in his career, one may observe that he left Mecca with a single companion, a price having been put on his head. He entered the same town after a brief period of eight years at the head of ten thousand devoted followers. At Badr there were only 313 Muslims with him and at Uhad more than double that number, and I the battle of the Ditch the number grew to several thousands, till at the last pilgrimage more than one hundred thousand believers marched under his banner. The success of the Holy Prophet continued after his death, Islam went from strength to strength till it spread, within a few decades, over a large part of the then known world.

The reference in the verse may also be to the latter days when the renaissance of Islam was to take place. The verse may also mean that Divine reformers will continue to appear among Muslims during periods of decline to impart to the faith a new life and a new vigour.



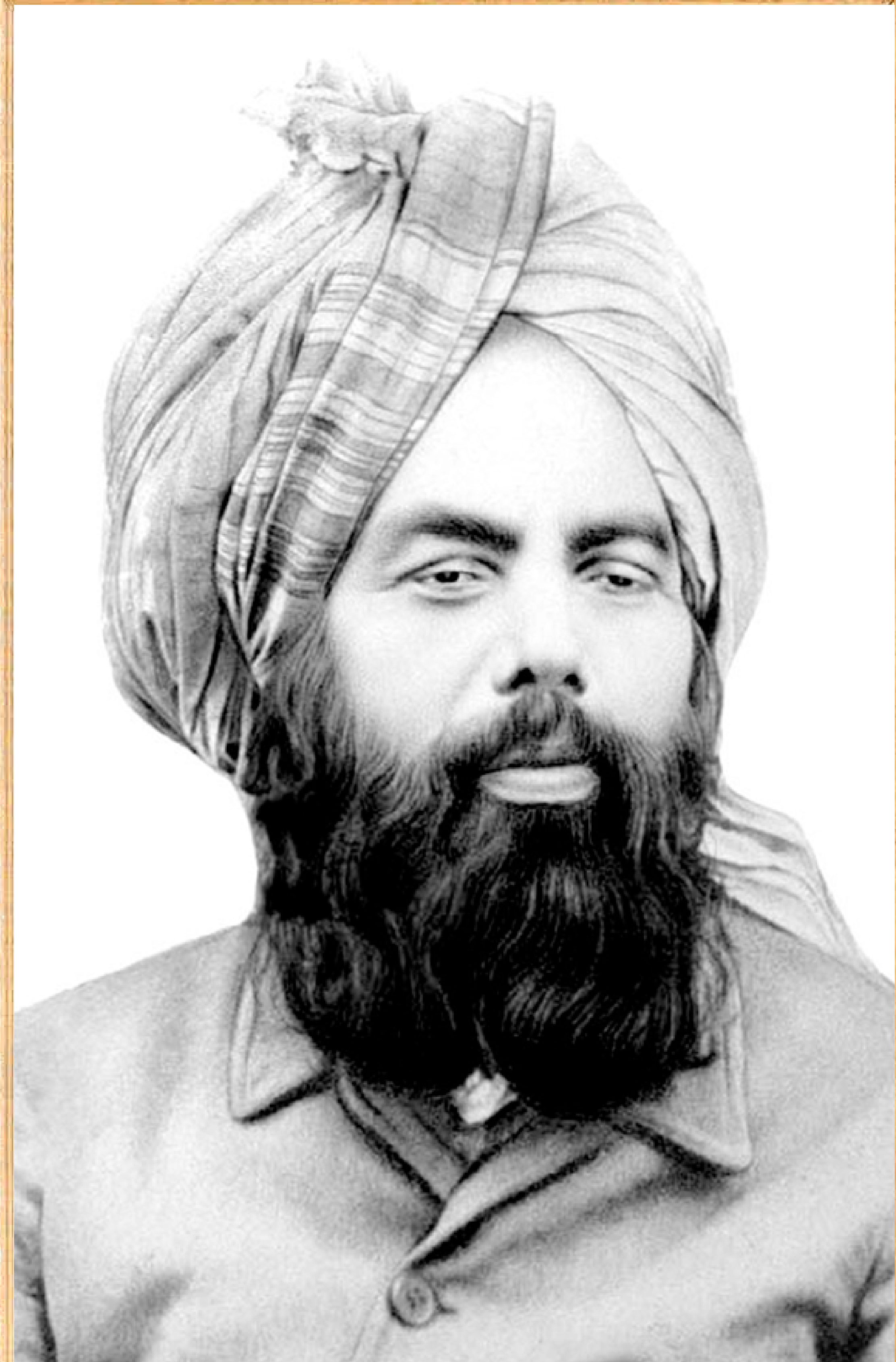
Darsul Hadith

عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ عَلَى الْمَرْءِ الْمُسْلِمِ اَلسَّمْعُ
وَالطَّاعَةُ فِيْمَا اَحَبَّ وَكَرِهَ اِلَّا اَنْ يُّؤْمَرَ بِمَعْصِيَةٍ فَاِنْ اُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ ۔ (بخاری)

The High Concept of Obedience in Islām

Narrated by Ibni ‘Umar, Allah be pleased with him: I heard the Prophet of Allah صلی اللہ علیہ وسلم say: “It is binding on a Muslim to listen to and carry out an order issued by his officers whether he likes it or not, except when it involves the violation of a commandment of God or His Prophet or of a superior officer.” *(Bukhari)*

Explanatory Notes: This Ḥadith lays down the fundamental principle and Islamic criterion of obedience. Islam is a religion of great discipline and orderliness. It does not believe in forcing anybody against his will into its circle and says openly, “There is no compulsion in the matter of faith.” *[Al-Baqarah:257]* But when a man has, by his free will and open heart, accepted Islam, it expects of him strict observance of its discipline and orderliness, as becomes an organized people. It wants every member of the faith to be an exemplar in obedience. It does not permit criticism of the order of the superiors, nor does it allow selective obedience to such orders, that is, to obey them if one likes them and to disregard them if one did not like them. “Hear and obey” is the eternal command of Islam. There is only one exception permitted in this code of obedience for the Muslims, that when one is commanded to do what is manifestly in contravention of the commandment of God and His Prophet or of superior authority, it should not be obeyed; every other order of whatever nature it is and under whatever circumstances it is given, must be obeyed. The addition of the word “Hear,” with the word “Obey,” points to the finer meaning that a negative type of obedience is no part of a Muslim’s obligation and that he is not enjoined to content himself with a barren obedience to an order. In fact, he is required to be an exemplar in according a lively and positive type of obedience. In other words, he should be all ears to the commands of his officer, so that, as soon as he hears a command, he should implement it forthwith. If simple obedience were the object, the word “Obey” would have been enough and served the purpose without the addition of the word “Hear.” The addition of this word is definitely for the purpose of replacing barren and formal obedience with enthusiastic and positive compliance. The gist of the Islamic code of obedience therefore is: 1. Obedience of every command of one’s officer whether one likes it or not. 2. To hear the officer with a devoted attentiveness, lest one should miss some of his instructions. 3. Should, however, the officer command one to do something contrary to the commandment of God and his Prophet or a superior officer, then one should not obey him within the meaning of this excepting clause.



Writings of the Promised Messiah عليه السلام

LOVE FOR GOD AND THE HOLY PROPHET صلى الله عليه وسلم

As reflected through the writings of Promised Messiah عليه السلام

ALLAH THE EXALTED

Personal Experience with God

The God Who has manifested Himself to all the Prophets, and appeared to Moses on Mount Sinai and appeared to Jesus on Mount Seir and shone forth to Hadhrat Muhammad, the chosen one [peace and blessings of Allah be on him] on Mount Paran, the same Mighty and Holy God has manifested Himself to me. He has talked to me and has said: I am the High Being to establish Whose worship all the Prophets were sent. I alone am the Creator and the Master and have no associate. I am not subject to birth or death.

[Government Angrezi aur Jihad, Ruhani Khaza'in, Vol. 17, p. 29]

The pure life that is free from sin is a brilliant ruby which no one possesses today. God Almighty has bestowed that brilliant ruby on me and He has commissioned me that I should inform the world of the way in which that brilliant ruby might be acquired. I affirm with confidence that by treading on this path everyone would certainly acquire it. The only way in which it might be acquired is the true recognition of God; but this is a difficult and delicate matter. A philosopher, as I have said already, contemplating the heavens and earth and reflecting on the perfect orderliness of the universe, merely states that there ought to be a Creator. But I lead to a higher stage and affirm on the basis of my personal experience that God is. *[Malfuzat, Vol. III, p. 16]*

Our paradise lies in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are bereft! run to this fountain and it will satisfy you. It is the fountain of life that will save you. What shall I do, and how shall I impress the hearts with this good news, and by beating what drum shall I make the announcement that this is our God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?

[Kashti Nuh, Ruhani Khaza'in, Vol. 19, pp. 21-22]

The Grace of God covers everything: God is the light of the heavens and the earth. Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelops everything and nothing is deprived of that grace. He is the source of all grace, the ultimate cause of all lights and the fountainhead of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him

is in himself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals, stones and trees, souls and bodies, have all come into existence by His grace.

[Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, pp. 191-192, footnote]

God of Islam visible in nature and perceived by human hearts: The God of Islam is the same God Who is visible in the mirror of the law of nature and is discernible in the book of nature. Islam has not presented a new God but has presented the same God Who is presented by the light of man's heart, by the conscience of man, and by heaven and earth.

[Majmu'a Ishtiharat, Vol. II, pp. 310-311]

Our soul and every particle of our being are prostrate before the Mighty, True and Perfect God from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. Nothing is outside His knowledge, outside His control, or outside His creation. We call thousands of blessings and peace and mercy on the Holy Prophet Muhammad, the chosen one [peace and blessings of Allah be on him] through whom we have found the Living God Who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance which possesses eternal and perfect power. We found the Messenger صلى الله عليه وسلم who manifested God to us and we found the God Who created everything through His perfect power. How majestic is His power that nothing came into being without it and nothing can continue to exist without its support. That True God of ours possesses numberless blessings, numberless powers, numberless beauties and beneficences. There is no other God beside Him.

[Nasim-e-Da'wat, Ruhani Khaza'in, Vol. 19, p. 363]

LOVE FOR THE HOLY PROPHET صلى الله عليه وسلم

"I received this honour through obedience to the Holy Prophet, peace be upon him. Had I not been one of his followers, I would never have been honoured with the Divine word, even if my striving and my deeds had matched the grandeur and height of all the mountains, for, all Prophethood, except the Prophethood of Muhammad, have come to an end. No law bearing Prophet can now arise, but a Prophet without law may arrive, provided he is primarily a follower of the Holy Prophet peace be upon him. Thus I am both a follower and a Prophet."

(Tajjaliyate illahiyya page 24-25)

After Allah I am intoxicated with the love of Muhammad صلى الله عليه وسلم, and if this be considered infidelity, then by God, I am a great infidel. Every limb of my body sings the songs of his love. Lost in his love I have no desires of my own, but am fully sensitive for my beloved.

(Izala-e-Auham, Ruhani Khaza'in, vol. 3, p. 185)

I swear by Allah that if all my sons, my grandsons, my helpers and my servants were slaughtered in my presence; and my hands and feet severed, my eyes plucked out and all my desires were left unfulfilled; it would all be less shocking to me than the insult and ridicule of these people.

(A'ina'-e-Kamalat-e-Islam, Ruhani Khaza'in, vol. 5, p. 15, translated from Arabic)

Since the time I had seen the light of the Holy Prophet Muhammad صلى الله عليه وسلم my love for him has intensified within my heart as the rage of a waterfall. O my friends, move away from me [i.e. take caution] for my burning love for the Holy Prophet صلى الله عليه وسلم streaks through my breath like lightning.

(A'ina'-e-Kamalat-e-Islam, Ruhani Khaza'in, vol. 5, p. 27)

My face has absorbed into his face and you can smell his fragrance from my home and the street whereupon I live. I am lost in his love. In reality I am him, I am him, I am him. My soul is nourished from his soul and the same sun has risen from my person. Ahmad [i.e. Muhammad صلى الله عليه وسلم] has appeared in the body of Ahmad [i.e. the Promised Messiah عليه السلام] and therefore,

I was given the same name which was given to this everlasting human being.

(Siraj-e-Munir, Ruhani Khaza'in, vol. 12, p. 97)

O my beloved, even though I will die, my love will live forever and will never die. And when people will be heard from their graves, my voice will be recognized by your praise. Other people will be calling out the names of their loved ones but upon my tongue shall be your name alone. My tongue will be repeating, 'O my beloved Muhammad صلی اللہ علیہ وسلم my dear Muhammad صلی اللہ علیہ وسلم , my adored Muhammad صلی اللہ علیہ وسلم.'

(Minanur-Rahman, Ruhani Khaza'in, vol. 9, p. 169)

The Holy Prophet is the living Prophet

For all the children of Adam there is now no Messenger and intercessor other than the Holy Prophet Muhammad, the chosen one, may peace and blessings of Allah be upon him. So you should endeavour to cultivate true love for this magnificent and majestic Prophet and not place anyone else above him in any manner so that you may be counted in Heaven among those who have attained salvation. Remember also that salvation is not something which is attainable only after death. Rather true salvation manifests its light in this world. Who is truly delivered? One who believes that God is Truth and that the Holy Prophet, may peace and blessings of Allah be upon him, is the intercessor between God and mankind; he also believes that under God's command there is no book of the status of the Holy Quran. And for none else God proclaimed that he should live for ever with his message and his law, but this Noble Prophet lives for ever.

(Roohani Khazain, Vol. 19, P. 13, Kashtee Nuh)

It would not have been possible for me to have attained this grace if I had not followed the footsteps of my lord and master, the pride of all prophets, the best of mankind, Muhammad, the chosen one, peace and blessings of Allah be upon him. Whatever I have achieved by following him, and I know from my truly verified experience that no man can reach God to obtain a deeper understanding of His ways without following this Prophet, may peace and blessings of Allah be upon him. Now, let me also make it known that the very first thing you are rewarded with, after having completely submitted yourself to the instructions and teachings of the Holy Prophet Muhammad, is that you are granted new heart which is always rightly inclined. Such heart loses all love for this material world and instead it begins to yearn for an everlasting and unending heavenly pleasure. Having achieved this sublime state, your heart is now ready to receive that perfect and purest love of God. All these blessings are bequeathed to you as a spiritual heritage because of your complete obedience to the Holy Prophet, peace and blessings of Allah be upon him.

(Roohani Khazain, V. 22, P. 64-65: Haqeeqatul Wahee)

Continuation from Page 8

Islam and the victory of Islam are decreed with the Jama'at of the Promised Messiah علیہ السلام.

The incidents which we are seeing these days (example: London attack) clearly show how the scholars of Islam have damaged the face of Islam. Now, it is our responsibility to defend Islam. Our Jama'at cannot be harmed from their opposition, no matter how severe it is.

The Promised Messiah علیہ السلام says: The third century from today will not have completed when all those who had been waiting for Jesus, both Muslims and Christians will despair of his coming and entertaining misgivings shall give up their belief and there will be only one Faith in the world and one preceptor. I came only to sow the seed. That seed has been sown by my hands. It will now grow and blossom forth and none dare retard its growth

May Allah enable us to become fruitful branches of this tree sown by the Promised Messiah علیہ السلام. Ameen.

Extracts from Friday Sermon Hadhrat Khalifatul Masih V أیدہ اللّٰہ تعالیٰ بنصرہ العزیز



Friday Sermon delivered on 24th March 2017

March 23 is a historical day for us as Hazrat Mirza Ghulam Ahmad Qadiani علیہ السلام laid the foundation of the Ahmadiyya Muslim Jama'at on this day. He said that I am the same Messiah and Mahdi foretold by the Holy Prophet صلی اللّٰہ علیہ وسلم. He said that God wants to bring all righteous souls in this world towards true Tauheed or Unity of God and I have been sent for this reason. Then he said that I have been granted this status due to my love of the Holy Prophet صلی اللّٰہ علیہ وسلم. He said that there is no Messenger and intercessor for humanity now except the Holy Prophet صلی اللّٰہ علیہ وسلم. This is our belief.

Despite this, Muslims are carrying out many atrocities against Ahmadis, even against women and children. May Allah safeguard all Ahmadis and may Allah enable Muslims to accept the Messiah and Imam Mahdi who was sent for the revival of Islam.

The Promised Messiah علیہ السلام had great pain and anguish to call people to one true God. He once said: How unfortunate, indeed, is the man who does not even know that he has a God with power over all things! Our Paradise, indeed, is our God, our highest enjoyment is in God, for we have seen Him and found all beauty in Him. This treasure is worth having, even if at the cost of one's life; and this is a jewel worth procuring even if obtainable only by sacrificing one's entire being. O ye that are devoid, run to this spring, for it will quench your thirst. It is the spring of life that shall save you. What am I to do, and how should I impress this glad tiding upon your mind, with what drum should I go crying through the streets that this is your God, so that all should hear!

Hudhur أیدہ اللّٰہ تعالیٰ بنصرہ العزیز said that the Promised Messiah علیہ السلام has repeatedly said that he attained this status due to his love for the Holy Prophet صلی اللّٰہ علیہ وسلم. For example, the Promised Messiah علیہ السلام said: If I wasn't from the Ummah or people of the Holy Prophet صلی اللّٰہ علیہ وسلم and did not follow him, then even if my good deeds had been equal to the mountains of this world, I would not have received this status of communion with Allah.
Hudhur (aba) also explained other instances of love of the Holy Prophet صلی اللّٰہ علیہ وسلم from the life of the Promised Messiah علیہ السلام. Hudhurr أیدہ اللّٰہ تعالیٰ بنصرہ العزیز said that those who still raise this allegation against the Promised Messiah علیہ السلام are ignorant. Their matter is now with Allah.

Another important purpose of the Promised Messiah علیہ السلام was to instil in hearts the love and sympathy for all mankind. He also included this in the conditions of Bai'at. For example, he said: There are two parts of religion or two main goals. First is to recognize God and to love him; second purpose is to spend all your abilities to love and serve the creation of God.

May Allah enable all Muslims to accept the Promised Messiah علیہ السلام. The renaissance of

Continued on Page 7



Head of Ahmadiyya Muslim Community calls for a curb on arms trade and urges dialogue between nations

"Rather than erecting walls that keep us apart, we should build bridges that bring us closer together" – Hazrat Mirza Masroor Ahmad

On 25 March 2017, *the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Hazrat Mirza Masroor Ahmad delivered the keynote address at the 14th National Peace Symposium hosted by the Ahmadiyya Muslim Community UK.

The event was held at the Baitul Futuh Mosque in London with an audience of more than 1,000 people, from 30 countries, including over 600 non-Ahmadi guests comprising Government Ministers, Ambassadors of State, Members of both Houses of Parliament and various other dignitaries and guests.

During the event, His Holiness presented *Ms. Setsuko Thurlow,* a Hiroshima bomb survivor and



peace activist, with the *Ahmadiyya Muslim Prize* for the Advancement of Peace in recognition of her outstanding efforts in campaigning for nuclear disarmament.

During his address, His Holiness condemned last week's terrorist attack in London as a **"barbaric atrocity"** and labelled all forms of extremism and terrorism as a complete violation of Islamic teachings.

Further, His Holiness expressed his grief at continued warfare in the Muslim world, as well as voicing his fears about increasing tensions in the rest of the world. His Holiness also called on world powers to curb the sale of weapons and arms.

Referring to last Wednesday's attack in Westminster, Hazrat Mirza Masroor Ahmad said: **"First of all, I would like to extend my deepest condolences to all those affected by Wednesday's terror attack at Westminster. Our thoughts and prayers are with the people of London at this tragic time. On behalf of the Ahmadiyya Muslim Community, I wish to make it categorically clear that we condemn all such acts of terrorism and we offer our heartfelt sympathies to the victims of this barbaric atrocity."**

His Holiness said it was a cause of great regret that extremist Muslim groups had turned

certain Mosques and Madrassas into "centres of extremism", which had fuelled fear and misconceptions about Islam amongst non-Muslims. In stark contrast, Holiness said that an inherent part of the worship of God was to serve mankind and to live peacefully with the people of all faiths and beliefs.

Based on these Islamic teachings, the Ahmadiyya Muslim Community had established humanitarian projects in various parts of the world, each serving mankind and bringing relief to those in need.

Hazrat Mirza Masroor Ahmad said:

"We have established hospitals, schools and colleges that are providing healthcare and education to some of the most impoverished and remote parts of the world. We seek no praise for these activities, our only desire is to help such people stand upon their own feet so that they can fulfil their hopes and aspirations and hence live contentedly with dignity and freedom."

"In this way, rather than becoming frustrated and prone to extremism, they will grow to be responsible and faithful citizens of their nations. Where they will personally develop, they will also help their nations progress and inspire others to follow in their footsteps."

His Holiness said that despite the teachings of Islam being categorical in rejecting indiscriminate attacks or killings, many people associated Islam with violence or warfare.

"No matter what terrorists may claim, under no circumstances are indiscriminate attacks or killings ever justified. Islam has enshrined the sanctity of human life in chapter 5, verse 33 of the Holy Quran, which states: 'Whosoever killed a person – it shall be as if he killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind'."

"Islam is that religion which has forever enshrined the universal principles of freedom of religion, freedom of conscience and freedom of belief. Therefore, if today there are so-called Muslim groups or sects that are killing people, it can only be condemned in the strongest possible terms. Their barbaric acts are a complete violation of everything that Islam stands for."





His Holiness also spoke about certain individuals or groups from amongst non-Muslims who are **"fanning the flames of division and hostility"** and cited a Foreign Policy article that described Islamophobia as an 'industry' in itself. His Holiness called on world leaders to speak with wisdom and integrity at all times.

"Regrettably, we often hear politicians and leaders making needlessly inflammatory statements that are beholden not to the truth, but to their own political interests."

His Holiness rejected the allegation raised by certain prominent figures that the Holy Prophet Muhammad صلى الله عليه وسلم massacred those who did not accept Islam. He said that the Founder of Islam صلى الله عليه وسلم only fought as a last resort in order to defend the institution of religion and to establish the principle of universal freedom of belief.

"The allegation that the Holy Prophet صلى الله عليه وسلم was a belligerent leader or a warmonger is an injustice and cruelty of the very highest order and such false claims can only grieve the hearts of the millions of peaceful Muslims worldwide. History bears witness to the fact that with every fibre of his being, the Prophet of Islam صلى الله عليه وسلم sought peace and reconciliation."

His Holiness also said there are some journalists and prominent personalities who are **"swimming against the tide of falsehood"** by writing about Islam with justice and integrity, and quoted Ruth Cranston, a prominent 20th century author, who wrote in the 1949 book, *World Faith*: **"Muhammad never instigated fighting and bloodshed. Every battle he fought was in rebuttal. He fought defensively in order to survive."**

His Holiness also praised the response of Prime Minister, Theresa May following the Westminster attack.

"I would like to highly commend our Honourable Prime Minister for quoting some verses from the Holy Quran and condemning certain accusations that were levelled against Islamic teachings."

Speaking about one of the causes of extremism, Hazrat Mirza Masroor Ahmad said that a number of reports suggested that some Muslim youths had been radicalised as they felt their religious beliefs had been mocked and ridiculed in the Western world.



"In no way does this justify or excuse them and they remain culpable and responsible for their actions. Yet common sense dictates that we should not pour petrol on an open flame. Rather, we should seek mutual understanding, respect the beliefs of others and try to find common ground."

"A golden principle in the cause of peace" mentioned in *chapter 3, verse 65* of the Holy Quran, which encourages people to focus on those beliefs that unite them by stating: **"Come to a word equal between us and you".**

"Thus, the Quran has taught us how to build a peaceful multicultural society, where people of all faiths and beliefs are able to live side by side. The key ingredients are mutual respect and tolerance."

Referring to the theme of the Peace Symposium 2017, *'Global Conflicts and the Need for Justice'*, His Holiness said a lack of justice had **"plagued every segment of society"** and that whilst it was undeniable that today certain Muslim countries are at the **"epicentre of wars and cruelties"**, it was wrong to say that the rest of the world was immune from disorder.

His Holiness cited numerous reports indicating increased tensions between the United States and China, and similarly between the United States and Russia.

"The need of the hour is for us to knock down the barriers of fear that divide us. Rather than erecting walls that keep us apart, we should build bridges that bring us closer together… We must stand up against all forms of oppression, hatred and use all our capabilities to try and foster peace in the world."

"Sadly, with the passing of time, it seems that we are losing our ability to listen and to tolerate opposing views and perspectives. Opening the channels of communication and facilitating dialogue is essential, otherwise the world's malaise will only get deeper…Instead of pointing fingers and blaming one another, now is the time for solutions."

Thereafter, His Holiness condemned the international arms trade, which he said was a



means of fuelling warfare and ensuring that the world remained bound within a perpetual cycle of violence. **"In my opinion there is one ready-made solution that can have an instant impact and begin the process of healing the world. I refer to the international arms trade, which I believe has to be curbed and restricted."**

"Whilst the primary interest of every nation should be the well-being of mankind and achieving peace, it is a sad truth that business interests and the pursuit of wealth invariably take priority over such concerns."

His Holiness deemed the argument that the sale of weapons may *'encourage'* peace by working as a *'deterrent'* to be "completely senseless" and said such justifications had "caused the world to become embroiled in a never ending arms race".

He also said that no nation should think it is *"immune from danger"* because history taught that wars "evolved rapidly and often unexpectedly".

His Holiness warned of the risks of nuclear warfare, which he described as **"unimaginable"** and called on mankind to think long and hard about the type of world it wished to bequeath to future generations. **"Rather than leaving behind a legacy of prosperity for our coming generations, we will be guilty of leaving behind only sorrow and despair. Our gift to the world will be a generation of disabled children, born with defects and intellectual disabilities. Who knows if their parents will even survive to care and nurture them?"**

"Always remember that if we seek to pursue our own interests at all costs, the rights of others will be usurped and this can only lead to conflict, wars and misery. We must all reflect and understand the precipice upon which we stand."

"My message to the world is to look at tomorrow, and not just today. Let us leave behind a legacy of hope and opportunity for our children, rather than burdening them with the horrific consequences of our sins."

"I pray that God grants sense to the people of the world and that the heavy clouds that loom above us give way to a bright and prosperous future."



Second Coming of the Messiah Means Coming of a Follower of the Holy Prophet صلى الله عليه وسلم

By Hazrat Mirza Bashir-ud-din Mahmood Ahmad (Khalifatul Masih II)

The Objection levelled against us is that, contrary to the accepted Muslim belief, we hold that a follower of the Holy Prophet صلى الله عليه وسلم has appeared amongst us as the Promised Messiah. To hold this belief, we are told, is contrary to the traditions of the Holy Prophet صلى الله عليه وسلم, as according to these traditions, the Messiah is Jesus, son of Mary, due to return from Heaven in his own good time.

Now, it is quite true that we regard the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad of Qadian. (Gurdaspur, Punjab, India), as the Promised Messiah and Mahdi. And why not? The Holy Quran, the traditions, and ordinary common sense, declare that the first Messiah died in the normal way; so our belief that the Promised Messiah was to be raised from among the followers of the Holy Prophet صلى الله عليه وسلم cannot be against the Holy Quran and the traditions. The Holy Quran declares that Jesus is dead. The traditions say the same thing. If yet, the traditions promise the advent of a Messenger described, as the son of Mary, this promised one can only be a follower of the Holy Prophet صلى الله عليه وسلم, not the Messiah of Nazareth who died in the normal way.

It is said that even if the Quran and the traditions declare the death of Jesus, son of Mary, we should continue to expect the re-advent of the self-same son of Mary. For, is not God All-Powerful? Can He not resuscitate the dead Messiah and send him back to the world? If we do not entertain such a hope and such a thought, we should be denying the power of God. But our position is very different. We do not deny the power of God. We believe that God is All-Powerful. Because God is All-Powerful, He has no need to resuscitate the Messiah of Nazareth. He can raise a teacher from among the followers of the Holy Prophet صلى الله عليه وسلم, install him as the Promised Messiah and charge him with the duty of reforming the world. We fail to see how any one, who deliberates over this subject in a proper manner, can insist that the Power of God requires God to bring the first Messiah back to life. Such a thing is against all ordinary canons. It is everyday experience that a person, who can afford to have a new one, hates to have an old coat turned for longer use. If he needs a new coat, he throws away the old one and gets a new one. It is the man, who cannot afford, wants the old coat turned or altered for use again. It is the poor man who takes excessive care with his things. God is not poor. He is Powerful. If He finds that His servants need someone to guide them, He does not have to put life into a dead prophet. He is able to raise one from amongst His living servants to reform and lead the rest. From Adam down to the Holy Prophet صلى الله عليه وسلم, not once did God have to restore a dead prophet to life for the purpose of guiding His men. Such a course is quite unnecessary. It might have been necessary, if the purification and reformation of a given people at a given time had been beyond the Power of God; if the dominion of God did not extend to all men at all times. God is All-Powerful and His dominion extends to all men at all times. It is senseless to think that for the guidance of a given people at a given time, He should have to restore one of the dead prophets to life. God's Power is boundless. He was able to raise a prophet like the Holy Prophet صلى الله عليه وسلم, from among the Arabs. It is not beyond His Power to raise one in our time similar to Jesus or greater than him from among Muslims.

The fact, therefore, is that we deny the physical re-advent of the first Messiah, because God, according to us, is All-Powerful and can raise any one to the status of a guide and prophet, at any time, and from among any people. They are in error who think that God cannot do this, that instead of raising one from amongst us, He has to bring back to life a dead prophet. True, they have not measured the Power of Allah as Allah deserves.

The re-advent of the first Messiah, therefore, is derogatory to the Power and Wisdom of God. It is also disparaging to the spiritual power of the Holy Prophet صلى الله عليه وسلم. To say that the re-advent of the first Messiah is inevitable is to say something

very queer. At all times in the past whenever a people went astray and needed divine guidance, it was one from amongst themselves whom God raised for the purpose. Was this time-honoured divine practice to be dropped when followers of the Holy Prophet صلى الله عليه وسلم go astray and need divine guidance? Was the Umma to be reformed by one of the earlier prophets, the Prophet's own followers failing to provide a reformer from among themselves? It means, Muslims have to follow Jews and Christians whoever cavil at the spiritual competence of our Holy Prophet صلى الله عليه وسلم . It is strange, Muslims should distrust the regenerative power of the Holy Prophet صلى الله عليه وسلم . If we think that a follower of the Holy Prophet صلى الله عليه وسلم cannot guide the other followers - the Umma - in time of need, we support those who underrate the spiritual influence of the Holy Prophet صلى الله عليه وسلم . One lighted torch can light many other torches. It is a dead torch which will not do this. If followers of the Holy Prophet صلى الله عليه وسلم were to become so very corrupt that no one from amongst them would then be able to reform the rest, it must be admitted that at that time the spiritual grace and productiveness of the Holy Prophet's صلى الله عليه وسلم teaching and example will have come to an end. The consequence cannot be accepted by any true Muslim. Every true Muslim knows that the followers of Moses needed to be rejuvenated from time to time, and the rejuvenation was brought about by teachers raised amongst themselves. It was a follower of Moses who reformed the followers of Moses. The dispensation of Moses lasted for as long as God wanted. At last when time came for the dispensation to end, God turned away from Moses' followers and turned to the progeny of Ishmael to raise a prophet for the guidance of mankind. If now, a prophet belonging to the dispensation of Moses should come to guide the followers of the Holy Prophet صلى الله عليه وسلم , it would mean that God has decided, (God forbid), to terminate the dispensation of the Holy Prophet صلى الله عليه وسلم as He terminated the dispensation of Moses, and that in place of this He is going to initiate a new dispensation. It would mean that, (God forbid again), the spiritual power of the Holy Prophet صلى الله عليه وسلم is effective no more, that it fails to inspire even a single follower to receive from the Holy Prophet's صلى الله عليه وسلم teaching and example, the illumination necessary for the reformation and guidance of his followers.

Woe to people, they show intolerance of the slightest offence to conceptions of their own greatness; they cannot accept the imputation of any defect or shortcoming to themselves. But they hesitate not to attribute defects and weaknesses to the Holy Prophet صلى الله عليه وسلم , yet claim to be the lovers of the Holy Prophet صلى الله عليه وسلم . What use is the love which is loud in profession but finds no echo in the heart? What use are professions unsupported by proper performance? If Muslims did really love the Holy Prophet صلى الله عليه وسلم , they would not tolerate the re-coming of an Israelite prophet for the rejuvenation of the followers of the Holy Prophet صلى الله عليه وسلم . Who would turn to a neighbour for needs which he can meet out of his own house? Who would turn to another for help when he can help himself? Mullahs, who think and teach that the Holy Prophet's صلى الله عليه وسلم followers would need the re-advent of the Messiah of Nazareth at the time of sorest need, have such excessive conceptions of their own dignity that in religious debates they would rather lose in argument than accept help from any other. If there is an offer of help they do not feel grateful; they are hurt and say, `Are they so lacking in learning that others dare offer them help?' But when it comes to the Holy Prophet صلى الله عليه وسلم , how casual they are! They are quick to believe and teach that when the Prophet's followers need to reform, the reformation will come not from amongst the followers, not from the Prophet's own spiritual influence, but from the good offices of a prophet from an earlier dispensation, owing nothing to the Holy Prophet صلى الله عليه وسلم or his teachings. Have men become so utterly dead or dull? Have they lost all capacity to think or feel? They value dignity and self-respect for themselves, but not for God and the Prophet? Anger and annoyance may be shown to personal enemies, but not to those who offend God and His Prophet?

We are asked why we deny the re-coming of an Israelite prophet. But what can we do? We cannot change our hearts. We cannot show our love for the Holy Prophet صلى الله عليه وسلم except in ways which are normal and natural. The honour of the Holy Prophet صلى الله عليه وسلم is dearest to us. We cannot brook the thought that, for the reformation of his followers, the Holy Prophet صلى الله عليه وسلم should need the help of another and become indebted to him. We cannot contemplate for a minute that when on the Day of Judgement, mankind, from the first-

born to the last, will assemble before God, and the deeds and achievements of all will be cited, the Holy Prophet صلی اللہ علیہ وسلم will stand burdened by the debt he would owe to the Israelite Messiah, the angels making the citation will declare in the hearing and presence of all human-kind that when the Holy Prophet's صلی اللہ علیہ وسلم follower became corrupt, the Prophet's own spiritual example failed to restore them to spiritual strength, the Israelite Messiah, out of compassion for the Holy Prophet صلی اللہ علیہ وسلم, decided to return to the world to reform the Prophet's followers and rid them of spiritual stagnation! We cannot contemplate such a thought. We would rather have our tongues scourged than attribute such a humiliating proposition to the Holy Prophet صلی اللہ علیہ وسلم. We would rather have our hands perish than commit to writing such a thing about the Holy Prophet صلی اللہ علیہ وسلم. The Holy Prophet صلی اللہ علیہ وسلم is God's beloved. His spiritual power can never lapse. He is the Seal of the Prophets. His spiritual grace and munificence can never end. He has no need to be indebted to anyone else. It is other prophets who are indebted to him. There is not a prophet whose truth Holy Prophet صلی اللہ علیہ وسلم has not proclaimed to his deniers. It is the Holy Prophet صلی اللہ علیہ وسلم whose teaching has converted millions of human beings to a belief in prophets they had not heard of before. There are about 80 million Muslims in India. (Note: The book was first published in Urdu in 1926). A few among them have come from outside. The others belonged to this very land and they had not heard of any prophet. But since they came to believe in the Holy Prophet Muhammad صلی اللہ علیہ وسلم, they began to believe in the Abraham, Moses, Jesus and others (on all of them be peace). If they had not become Muslims, they would have continued to disown these prophets, even to remain hostile to them. They would have continued to regard them as pretenders as indeed Hindus in India continue to do so to this day. The same is true of Afghanistan, China, and Iran. The inhabitants of these countries did not know, so they did not acknowledge Moses or Jesus as prophets. The Holy Prophet's صلی اللہ علیہ وسلم message and teaching spread to these countries, and the people of these countries came to believe in the Holy Prophet صلی اللہ علیہ وسلم and whatever he taught. They began to own other prophets and revere them as true prophets. They Holy Prophet صلی اللہ علیہ وسلم, therefore, has laid all earlier prophets, under debt. Their truth was unknown. The Holy Prophet صلی اللہ علیہ وسلم revealed it. The Holy Prophet صلی اللہ علیہ وسلم is under nobody's debt. The grace and beneficence of his teachings must continue for ever. For the reform and resuscitation of his own followers he does not need the assistance of another prophet. Whenever such a need arises, God will raise one of his own followers to lead and guide the other followers. Such a one will owe everything to the Holy Prophet صلی اللہ علیہ وسلم. He will have learnt everything from him. Whatever he is able to do, by way of reform and reconstruction, will be credited to the Holy Prophet صلی اللہ علیہ وسلم. What one owes to any one teacher, one really owes to the teacher's teacher. A follower cannot be separated from his founder, even as a pupil cannot be separated from his teacher. The follower, who leads other followers will be under debt to the Holy Prophet صلی اللہ علیہ وسلم.

In short, the coming of a former prophet for the purpose of reforming the followers of the Holy Prophet صلی اللہ علیہ وسلم is an insult to the Holy Prophet صلی اللہ علیہ وسلم. Such an event would injure the greatness of the Holy Prophet صلی اللہ علیہ وسلم. It would also contradict the teaching of the Holy Quran which says:

"God never withdraws the reward from a people except when the people themselves become undeserving of it." *(Al-Ra'd: 12)*

In the face of this teaching of the Quran, we have to admit either that the Holy Prophet صلی اللہ علیہ وسلم, (God forbid), has become undeserving of God's promise, or that God Himself has gone back on that promise. With all others, God's practice has been to withdraw a reward once made; but with the Holy Prophet صلی اللہ علیہ وسلم, His way is different! To entertain such a thought amounts to unbelief. It amounts to the denial of God. It amounts either to a denial of God or a denial of His Prophet. Because of this grave consequence we shun such beliefs. We believe that the Messiah, whose coming was foretold by the Holy Prophet صلی اللہ علیہ وسلم, is to raise from amongst the Holy Prophet's صلی اللہ علیہ وسلم followers. It is for God to award this status to whomsoever He likes.

(Dawat-ul-Amir, English translation: Invitation to Ahmadiyyat, First Edition, pg. 23-28, By Hazrat Mirza Bashir-ud-din Mahmood Ahmad, Khalifatul Masih II)

PROMISED MESSIAH'S عليه السلام LOVE FOR THE HOLY PROPHET صلى الله عليه وسلم

(by Hadhrat Mirza Bashir Ahmad)

After the Promised Messiah's عليه السلام Love of God, comes the questions of his love for the Holy Prophet صلى الله عليه وسلم Muhammad (peace and blessings of God be on him); and we find that in his field also occupies a position of eminence of which we fail to find any other instance. In one of his couplets he says:

"Next to God, I am drunk with the love of Muhammad: If this be Kufr, By God I am, indeed, a great Kafir Confirmed and hard!" *(Izala Auhaam)*

I, the writer of these lines, was born in the home of the Promised Messiah عليه السلام and am one of his sons, and this is a blessing of Allah for which I fail adequate words of thanks. In fact, it is true that even in my imagination I can never conceive that I shall ever be able to render sufficient thanks to God for this great and priceless boon. But I know very well that one of these days I shall have to yield my soul into the hands of God, and knowing this, and calling upon this heavenly Master as a witness, I state that within my knowledge it has never happened that any slight reference was made to the Holy Prophet صلى الله عليه وسلم, or only his name mentioned without a film of tears welling up in the eyes of the Promised Messiah عليه السلام . His whole heart and mind, in fact every fibre of his being was saturated with the Love of the Holy Prophet صلى الله عليه وسلم.

In the small Mosque which adjoined his house at Qadian, and which is known as Masjid Mubarak, the Promised Messiah عليه السلام was once walking up and down, alone, and humming something softly to him-self as he walked, while a silent stream of tears was flowing from his eyes. A devoted disciple and friend who happened to enter the Mosque at the time caught the words Hadhrat Ahmad was humming to himself with such an extraordinary depth of emotion. As listened he found that it was a couplet of the well-known Islamic poet, Hassan bin Thabit, who was a Companion of the Holy Prophet صلى الله عليه وسلم. It ran as follows:

"O my well beloved, (O Thou Prophet of God), Thou wert indeed the pupil of my eye, which has gone blind after thy death. And now, that thou art no more, I do not care in the least who else is there that dies; for the only one of whose demise I was afraid of, Was thine own self!" *(Diwaan Hassan bin Thabit)*

The narrator of this incident says that when he saw the Promised Messiah عليه السلام shedding silent tears like this, he was walking up and down the Mosque entirely alone; and taken aback by this state of mind of the Promised Messiah عليه السلام , the friend in great anxiety asked what was the matter which had caused him such profound grief. The Promised Messiah عليه السلام replied that he had been reciting to himself this couplet of Hassan bin Thabit, and that in his heart he had been thinking how great a thing it would have been for him if this fine couplet had come from himself.

The whole world knows that the Promised Messiah عليه‌السلام on occasions passed through very hard times indeed. He saw every kind of hardship in his life; bore all kinds of troubles; went through a storm of difficulties; experienced the bitterest and most unrelenting opposition at the hands of his opponents; even had to stand at the bar accused of as serious a crime as attempt to murder; and he also witnessed the death of many near and dear relations and friends, including some of his own children. But his eyes never betrayed the depth of his emotions, as they did on this occasion, when he was all by himself, secretly grieving over a death which took place more than thirteen hundred years back- grieving so deeply that while reciting this loving couplet his eyes bore the look of a flooded stream, and his sensitive heart was wishing that the beautiful couplet were his. Here we should not think that this couplet stands in the highest position as expressive of grief at the death of the Holy Prophet صلى‌اللّٰه‌عليه‌وسلم Muhammad- better than all other expressions of feeling and emotion on the point. What is here intended to feeling and emotion on the point? What is here intended to be implied is only this that the Promised Messiah's عليه‌السلام love for the Holy Prophet صلى‌اللّٰه‌عليه‌وسلم was so great that every unusually touching expression of love for the Holy Prophet صلى‌اللّٰه‌عليه‌وسلم, by whomsoever made, brought forth a strong desire in the heart of the Promised Messiah عليه‌السلام that even that should have come from him.

In Qadian there was a man, named Muhammad Abdullah, who was generally called by the nickname of 'Professor'. He was not a very educated man, but he was very sincere. He earned his living by showing to children pictures of different scenes through a peeping box. He was rather of an excitable kind of temperament, who sometimes lost his balance when agitated by something. On one occasion the Promised Messiah عليه‌السلام was sitting with some friends and disciples, when someone related that at some particular place the opponents of the Promised Messiah عليه‌السلام had used very strong and abusive language in regard to him. At this the 'professor' became furious, and said that had he been present he would have broken the heads of such people. There the Promised Messiah عليه‌السلام involuntarily and spontaneously remarked: "No, no; you should not say that: our teaching is one of patience and mildness on such occasions." But the 'Professor,' who at the moment was beside himself with rage, replied with great heat: "No, sir; oh no! What is this that where a man offers any insult to your Peer (meaning the Holy Prophet Muhammad) you immediately jump into the arena with a challenge for Mubahala and you do not rest until you throw him into hell by that means. But to us you say that if a man abused you in our hearing, we should control ourselves, and treat the culprit with forbearance!"

This, however, was an error on the part of the said 'Professor'. There is none who has shown greater patience and forbearance than the Promised Messiah عليه‌السلام in dealing with his enemies and opponents; nor will anyone do so in future. But this small incident gives us a glimpse of the extent and intensity of love which the Promised Messiah عليه‌السلام had for the Holy Prophet Muhammad صلى‌اللّٰه‌عليه‌وسلم , and the jealous sensitivity of his mind where there was any question of the fair name and honour of Hadhrat Muhammad, صلى‌اللّٰه‌عليه‌وسلم.

Pundit Lekh Ram was a well-known person. He was a prominent leader of the Arya Samaj, and an extremely bitter enemy of Islam, whose foul tongue ran like a pair of scissors and slashed like a sharp knife where Islam or its Holy Founder

was concerned. Standing up, in opposition to the Promised Messiah عليه‌السلام , all his life Pundit Lekh Ram continued to heap dirty and absurd objections and foul insults both on Islam and the Holy Prophet صلی‌اللہ‌علیہ‌وسلم, though every time he received silencing replied from the Promised Messiah عليه‌السلام . But the Pundit was not a man to be silenced by reason and arguments. The tussle finally led to a Mubahala (a prayer by the contestants that Allah destroy the party that was wrong) between the two. Subsequently during the period specified in the Mubahala for the result thereof to become evident, Lekh Ram witnessed rapid and miraculous progress of the Ahmadiyya Movement, but passed away from this world with all his ambitions of doing injury to Islam buried in his breast forever. It is related of this same Pundit Lekh Ram that once the Promised Messiah عليه‌السلام was waiting for a train at the platform of a railway station, when he too happened to pass by. Coming to know of the Promised Messiah's عليه‌السلام presence on the platform, he hid carefully the hostility that there was in his mind, and like other people of this world who seldom miss a chance of forming useful contacts he presented himself before the Promised Messiah عليه‌السلام , who, at the moment was busy preparing to offer prayers. Coming in front of the Promised Messiah عليه‌السلام , the Pundit offered greetings in the usual Hindu style; but the Promised Messiah عليه‌السلام gave no response, as though he had not seen the Pundit. Lekh Ram then shifted himself into a position in the small gathering of men round the Promised Messiah عليه‌السلام where he thought he would be more likely to be noticed, and then repeated his greetings. But again the Promised Messiah عليه‌السلام remained silent and took no notice. After Lekh Ram had gone away, with his greetings unacknowledged, someone present who was under the impression that the Promised Messiah عليه‌السلام had not probably seen the Pundit, remarked to him that Pundit Lekh Ram had presented himself before him and had offered greetings. Thereupon with a great deal of jealous indignation the Promised Messiah عليه‌السلام replied: "He heaps abuses on our Holy Master, but comes to offer greetings and salaam to me!"

(Seeratul Mahdee and Seerat Masih-i-Mau'ood by Irfaani)

We should note here that this remark was made by a person who from head to foot was nothing but love and sympathy for all human beings, no matter of what creed, class, or station in life. Among the Hindus he had friends who were in close daily touch with him; he had friends among Sikhs; and he had friends among the Christians. In fact, his attitude towards the people of all casts and creeds was one of great warmth and sympathy. But we see that where there was a question of the honour due to the Holy Prophet Muhammad صلی‌اللہ‌علیہ‌وسلم and a question of jealously upholding that honour, he was uncompromising, hard and sharp, like the naked edge of a sword- in fact none harder and sharper.

A similar incident is connected with the Conference of Wichhowalee, Lahore. This Conference was held by some people of the Arya Samaj to which the followers of all religious faiths were invited. An insistent invitation was also extended to the Promised Messiah عليه‌السلام , with solemn assurances that during the proceedings care would be taken to see that the susceptibilities of no one were injured or disturbed. In response to this invitation the Promised Messiah عليه‌السلام wrote a Paper on Islam to be read in the Conference on his behalf, and sent a deputation for the purpose under the leadership of Hadhrat Maulvi Noor-ud-Din, who later became first Khalifa and Successor of the Promised Messiah عليه‌السلام . In the course of the sessions, however, when it came to the

turn of the representative of the Arya Samaj, he read a paper extremely viperous against the Holy Prophet Muhammad صلی اللہ علیہ وسلم. When the Ahmadiyya deputation returned to Qadian at the end of the conference and a report thereof was presented to the Promised Messiah علیہ السلام , he was highly incensed when he heard how the promise had been violated and insults offered to the Holy Founder of Islam. With great indignation he said to Hadhrat Maulvi Noor-ud Din, and to other members of the deputation, that they should not have remained sitting there quietly, listening to those insults- they should have walked out with outraged feelings. And then the Promised Messiah علیہ السلام recited the following verse of the Holy Quran with great feeling and emotion: "O ye Believers! When you find the signs of God being ridiculed, do not sit in such company, until they engage themselves in some other topic." (Surah Nissa) Hadhrat Maulvi Noor-ud-Din was present on the occasion when report of the conference was presented to the Promised Messiah علیہ السلام , and when he expressed his indignation on the point mentioned above. In great contrition of mind, he listened silently, downcast, his head hanging low. In fact, all those present were similarly cut up in feelings in view of the mistake made, the pain it had caused to the Promised Messiah علیہ السلام , and the rebuke he had administered.
(Seeratul Mahdi, Part I)

Most of our friends know Mirza Sultan Ahmad. He was the eldest son of the Promised Messiah علیہ السلام by his first wife. He was in the civil service, where he retired on pension from the rank and position of a deputy commissioner; and naturally his experience in life was vast, and of a varied nature. All through the lifetime of the Promised Messiah علیہ السلام , Mirza Sultan Ahmad did not join the Ahmadiyya Movement: he did not take bai'at and remained aloof. In fact, he maintained his relations with those members of the family of the Promised Messiah علیہ السلام who were opposed to him in matters where the Ahmadiyya Movement was concerned. In the time of Hadhrat Khalifatul Masih II, Mirza Sultan Ahmad finally joined the Movement, and by doing so he turned us three brothers into four, but the incident which I want to mention here pertains to a period when he had not as yet joined the Movement. It once occurred to me that the early life of the Promised Messiah علیہ السلام - his general attitude, behaviour, habits, etc., and when asked, he expressed himself in the following words: "One thing I noted very specially and very clearly in my father. He could not bear even the slightest reference to the Holy Prophet صلی اللہ علیہ وسلم in derogatory words. On the slightest hint or expression to this effect, his face would become red, and the look in his eye would harden with anger; and he would immediately leave the place and the company where any such thing was said. The feeling which father had for the Holy Prophet صلی اللہ علیہ وسلم was indeed one of Ishq- an Ishq of which I have not seen an instance in anyone else. And Mirza Sultan Ahmad repeated this last portion a number of times, with a great deal of emphasis." *(Seeratul Mahdi, Part I)*

The instance I am now going to relate pertains purely to the inner domestic atmosphere of the home of the Promised Messiah علیہ السلام . He was feeling slightly unwell, and was resting in bed, with mother and our maternal grandfather, Hadhrat Meer Nasir Nawab by his side. The conversation turning to Hajj, grandfather happened to remark that since now facilities of travel had come into existence, the pilgrimage should be undertaken. The eyes of the Promised Messiah علیہ السلام at the moment were wistful, deeply wistful, and swimming in tears of a

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Promised Messiah's عليه السلام Miraculous Knowledge of Arabic

By Mian Attaullah

The Promised Messiah claimed that the source of his learning was no other than the All-Knowing God Who had graciously endowed him with knowledge of His Holy Book and of the Arabic language. "The Gracious Lord taught the Quran". This was a Divine promise supplemented with another gift in the shape of a perfect knowledge of 40,000 root-words of the Arabic language. I have been granted the miracle of eloquent and elegant speech in the likeness of the Holy Quran and there is none who can compete with me" said the Promised Messiah. *(Zaruratul Imam, page 25)*.

Even the leading luminaries of the Arab world dared not take up this challenge which came from an inhabitant of a village of the Punjab where Arabic was neither spoken nor written as a living language but was treated as a classic language. No doubt it was held in great reverence, but it was far from being the medium of education anywhere in the entire subcontinent.

Ijazul Masih was his first book in choice Arabic language on the excellencies and exegesis of the Holy Quran that carried his challenge to the Ulema of the Arab and non-Arab world. The prominent Egyptian writer Allama Rashid Raza, editor of the *Almanar* (Cairo), was especially invited to pick up the gauntlet. The Promised Messiah said that if anyone would come up with a comparable performance he would burn his manuscript. He observed:

Even if their fathers and their sons and their helpers and their learned and their wise and their jurists put their heads together they will not be able to produce a commentary like it.

He further declared that `this is a book which has no equal and whoever attempted to prepare its answers would be humbled and put to shame. The Promised Messiah prepared a number of scholarly works since then in Arabic of unique charm and wonderful artistic beauty and overflowing with enthralling exposition of the subtleties of the Holy Book.

1. *Minanur Rahman;* 2. *Khutba Ilhamia;* 3. *Najmulhuda;* 4. *Tuhfatul Baghdad;* 5. *Nurul Haq;* 6. *Ijaz-e-Ahmadi;* 7. *Hamamatul Bushra;* 8. Lujjatun-*Nur;* 9. *Hujjatullah;* 10. *Mowahibur Rahman;* 11. *Albalagh;* 12. *Targhibul Momineen*; 13. *Sirrul Khilafa;* 14. *Istifta;* 15. *Sirat-ul-Abdal;* 16. *Karamat-us-Sadiqeen;* 17. *Al-Anzar;* 18. *Itmamul Hujjat;* 19. *Alhuda etc.*

The Promised Messiah published a eulogy *Al-Qasidah* in Arabic, a fascinating piece of literary gems and invited the Ulema to produce a similar performance and offered a reward of rupees 10,000 for the successful competitor. He challenged the entire body of Ulema to a joint comparable effort and made it the deciding factor in the issue of his claim to the office of Messiah saying that if they succeeded in their effort then take me as finished and my whole order a spurious affair. In that event my followers should forsake me and cut off all connection with me.

The eulogy related to the proceedings of a long and bitter argument held earlier between Hazrat Sayyed Muhammad Sarwar Shah, the Ahmadiyya spokesman and Maulvi Sanaullah Amritsari, at Mudd, a village in Amritsar District. The Promised Messiah composed the eulogy in Arabic with its Urdu translation

in less than a week. It reflected not only his unexcelled mastery over the Arabic language, but also comprised precious pearls of spiritual wisdom and constituted remarkable evidence of the Divine source of the Promised Messiah's knowledge. He addressed the rival Ulema in the following terms:

"Look, I cite the earth and the heavens as witnesses that from today I make this sign as decisive if I am truthful and God the Great knows I am truthful. It will never be within the range of possibility for Maulvi Sanaullah and all their Ulema to compose the like of this eulogy together with its Urdu text in the course of five days. For, God the Almighty will break their pens and their minds deft. And Maulvi Sanaullah cannot have ground to suspect that the eulogy had been composed much earlier, for, if he would read it with his eyes open, he will find that it relates to the controversy. If I had, therefore, composed it before the event then surely he must credit me with foreknowledge of the hidden." *(Ijaz-e-Ahmadi. p. 37)*

By far the most eloquent and magnificent miracle that bears high and unimpeachable testimony to the Divine source of his inspiration, is the Khutba Ilhamia - the revealed sermon - delivered by the Promised Messiah عليه السلام at Qadian on April 11, 1900, before a large gathering of his votaries consisting, among others the renowned divine Hazrat Maulvi Noruddin and the great Hazrat Maulvi Abdul Karim, Sialkoti. Never before had the Promised Messiah made a speech in Arabic nor was it customary among the Indian Ulema to address gatherings in Arabic. It was under Divine command that the Promised Messiah عليه السلام delivered the sermon which is a vast treasure-house of sublime excellencies of pure wisdom couched in powerful language of surpassing beauty, and in a charming style of elegant grace. When the Promised Messiah عليه السلام embarked on delivering the address, it seemed that some unseen hand held him in its grip, and it was a voice from the unknown that had made him its mouthpiece.

Since the Promised Messiah's assignment consisted of rebutting the criticism the deprecators of Islam had levelled against the Holy Quran, it was necessary therefore that he should be inspired with deep insight into the eternal truths, abounding wisdom, and the curative properties and transforming qualities of the Quranic teachings so that he might effectively combat the current philosophies and creeds that tended to undermine faith in the hereafter, in angels, in a final reckoning and in an ultimate Divine purpose behind the creation of the universe and in the goal of human life. He came forward with the claim that God had, through His special benign Grace, granted him clear insight into the fundamentals of the Holy Quran and armed him with requisite knowledge of His attributes, of His purpose and of His Word and that as an advocate of His faith, he was divinely inspired to reinterpret the Quran in consonance with the prime purity of its transcendence. For him it was a living book brooking no change or amendment, self-explanatory, a life- giving miracle which embodies cures for the maladies of every age and is a compendium of all the moral and spiritual truths vital to the welfare and salvation of mankind. His exposition of the excellencies of the Holy Quran attracted a large number of votaries who took up the study of the Holy Quran with great avidity and making it their practical guide, found a new life of spiritual vigour. For them the Quran became a living message and Allah a living God. Angels, Day of Reckoning, life after death, ordinances of God, Divine revelation and Divine pleasure were no longer empty names nor His signs ancient history. They relived the first-hand experience of early Islamic life.

None took up the Promised Messiah's عليه السلام challenge to compete with him in expounding the meaning and the philosophy of the Quranic commandments.

This claim was repeated by his son, Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II, and remains a standing challenge. Again none came forward to demonstrate a comparable degree of spiritual truths and eternal wisdom or Divine knowledge in rival scriptures. The challenge is still here. It has been repeated over and over again.

The Promised Messiah عليه السلام had such absorbing love for the Holy Quran that he was as a reward granted the knowledge that Arabic was the original language of human speech and root of all the languages. His book Minanur Rahman on the subject created a stir in literary circles and was read with keen interest. His thesis rests on a scientific enquiry with sound reasoning, having originated from a single source - Arabic, have, through passage of time, undergone super-structural changes, due to a variety of factors that usually shape language and dialects.

No reformer worth his salt, can ever dare to ascribe his spiritual gifts to his own genius independent of a devotional allegiance to the Holy Prophet Muhammad صلى الله عليه وسلم the central medium of Divine bounty and grace. The Promised Messiah عليه السلام claimed the honour of his high office through the interceding grace of the Holiest of the Holy. Said he. `All blessings are because of Muhammad' (Haqiqatulvahi p. 71). He said, `There was a time when I was wholly engrossed in invoking God's blessings on the Holy Prophet (peace and grace of Allah be on him), for, I believed that the ways of access to God were too subtle and were not open but through the medium of the Noble Prophet, as God says `Seek ye the means of approach to Him'. Then, after a while, I saw in a state of vision two water-carriers enter my house, one from the inner passage and the other from the outer passage, bearing on their backs skins full of light, They said `This is what you have been invoking on Muhammad صلى الله عليه وسلم'.

Continuation from Page 21

great longing for a sight of the Sacred Places of Mecca and Medina, and from time to time he swept away these tears with his finger. On hearing what our maternal grandfather had said, he remarked: "Yes, that is true; and this is indeed the wish of my heart. But I often wonder whether at all I would be able to bear the sight of the last resting place of the Holy Prophet صلى الله عليه وسلم (i.e. without breaking down)"

(Riwayat Nawab Mubaraka Begum)

This incident, as I have already remarked, pertains entirely to the inner domestic atmosphere of the home of the Promised Messiah عليه السلام , but a closer and thoughtful look at it reveals an unfathomable depth of the feeling of love which rolled in the heart of the Promised Messiah عليه السلام like the mounting waves of an ocean in flux. Where in the world is the true Muslims who does not long to go on a pilgrimage to the Holy Prophet صلى الله عليه وسلم of a man whose soul, at the very thought of a pilgrimage, flies to the blessed Sepulchre in fancy, and from a rush of emotion his eye begin to swim in tears, and he closed them in a kind of spiritual ecstasy.

On the point of the Promised Messiah's Ishq-i-Rasool (i.e. Love for the Holy Prophet) I would here not say anything more, for this is a vast ocean from a man, at best, can take no more than a handful. Under this heading therefore there remains for me now only this prayer: "O God, rain down Thy blessings on Muhammad, on the descendants of Muhammad, and on Thy blessings and peace on them all. And O ye Believers send blessings on them on your own behalf as well." *(taken from Seerat-e-Tayyiba)*

The importance of studying the books of the Promised Messiah عليه‌السلام

In light of the sayings of the Promised Messiah عليه‌السلام

1) Words that have the power to rejuvenate life

The one who drinks from the goblet granted to me which I hold in my hand will not die at all. If any other man can utter the like of these words that I utter that are endowed with the power to give life or can produce similar pearls of wisdom as I produce, then you must conclude that I am not from Allah. However, if such wisdom and erudition which can cause a lifeless heart to beat again is not found anywhere else then you will not be absolved from the crime of denying this fountainhead which sprung forth from the heavens.

Ezaala e Aohaam; Roohani Khazain; Volume 3; page 104

2) Safeguarding against arrogance

…and he who does not listen and reflect deeply upon the words of the messenger and the envoy of Allah and does not read his writings with utmost concentration has partaken of a slice of arrogance. Therefore try and purge yourself from all traces of arrogance so you are not destroyed.

Nazool ul Maseeh; Roohani Khazain; Volume 18; page 403

3) Heavenly signs, factuality & erudition

Heavenly signs are being manifested at my hands; my pen sheds light on incredible Quranic facts and matters of great profoundness. Get up and search across the world for anyone among the Christians or the Sikhs or the Jews or indeed any other sect who can compete with me in the manifestation of heavenly signs and in the imparting of incredible truths and matters embodying great wisdom.

Taryaqul Quloob; Roohani Khazain; Volume 15; page 267

4) A sense of honour for religion

Let it be understood that today what is needed is a pen and not a sword. Doubts have been foisted upon the true religion by those that repudiate us. They have attempted an attack on Allah's true religion by means of different sciences and artifices. All this has led me to accoutre myself in a suit of armour made out of the pen and jump into the field of confrontation with science and advancement in knowledge. I am charged with the task of revealing the incredible spiritual valour and the phenomenal hidden prowess contained in this true religion. I have not the capacity to take on such a task by myself; it is due to the sheer blessing of Allah and indeed it is His incredible gift that He desires to manifest the honour and the majesty of religion at my hand.

Mafoozaat; Volume 1; page 38

5) Buried treasures

Allah has sent me to unearth buried treasures so all the world can partake of them. I am also to wash clean the mud of impure allegations that have begrimed those beautiful gems.

Mafoozaat; Volume 1; page 38

6) A consequence of true compassion

I loudly and forcefully proclaim once again (and let all my friends take heed) that you must not let my words go to waste. Do not merely give them the importance of a yarn or as a tale being told by a story-teller; indeed my words are a result of my depth of sentiment and genuine compassion (which are a part of my nature). Listen to them therefore and let them sink deep into your heart and act upon them.

Mafoozaat; Volume 1; page 90

7) Each and every word is directly from Allah

I could not have written a single word if I did not have the Power of Allah with me. I have noticed

time and time again that there is a Spirit of Allah swimming with me. My pen becomes tired but the zeal within me does not tire. I feel as though each word I write comes directly from Allah.

Mafoozaat; Volume 2; page 38

8) A vast fortune with the power of granting discernment

In order to present the case for Islam in a comprehensive fashion, to date I have written some seventy to seventy five detailed books. Each one of them individually is so thorough and extensive that if any searcher after the truth studies it, it is impossible for him not to gain a huge treasure enabling him to effectively discern between right and wrong. During my lifetime therefore I have accumulated a vast fortune in beneficial information.

Mafoozaat; Volume 5; page 578

9) The use of the pen in the war upon Islam

Since we find ourselves in the situation that the pen is being used as a means of vilifying Islam, we are obliged to respond by the means of the pen too…It is a completely fallacious and contemptible idea that the coming of the Messiah must be associated with a great war; indeed the Messiah has no need for such a war. He would fight by the means of the pen and would demonstrate the certitude and the veracity of the true religion with emphatic signs and by persuasive means, thereby establishing its supremacy over all other religions. And this is indeed an unequivocal certainty.

Mafoozaat; Volume 8; page 113

10) The pen, prayer and single-mindedness

The truth is that it is the essence of the task of the Messiah and the Mehdi to end the era of armed conflict and to bring about the success of Islam by the means of the pen, by prayer and by single-minded assiduousness.

Mafoozaat; Volume 8; page 240

PRAISE TO THE LORD OF THE WORLDS

Translated from an Urdu poem
by Promised Messiah عليه السلام

What light is spread from that Spring-Head of Lights!
All the worlds are turning into mirrors for the eyes.
Beholding the moon yesterday, I became so restive
I saw therein a glimpse of my Dear One's Splendour.
My heart is awash with the blooming of that Beauty
Pray mention not to me the Turk or the Tatar!
What show of Thy splendour is all around My Dear?
Wherever we look, that way leads to Thy View!
Thy grandeur is witnessed in the light of the sun
Thy dazzle is displayed in every star.
With own Hands, Thou sprinkled the salt on the souls
That caused this clamour of love among the love-struck.
What strange traits hast Thou placed in every atom!
Who can unravel such immensity of secrets?
No one can ascertain the limits of Thy might;
Who can find the solution to this perplexing enigma?
All beauties carry a charm of Thine own Splendour;
Each flower and orchard is tinged with Thine hue.
The drunken eye of every belle reveals Thee each instant;
To Thee points the hand of every curling lock.
Many a veil obstruct the blind of eye otherwise
The godly and the ungodly were all turned to Thee.
Thy charming looks, O Dear, are a sharpened sword
That cut off the entire concern for the strangers.
To meet with Thee, we have debased ourselves
So that it may help cure this pain of separation.
I cannot rest a single breath without Thee;
It chokes my life like gasping of an indisposed.
What's the clamour in Thy lane, pray find quickly,
Lest some lovelorn lover may lose his life!

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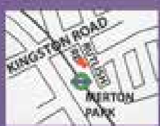
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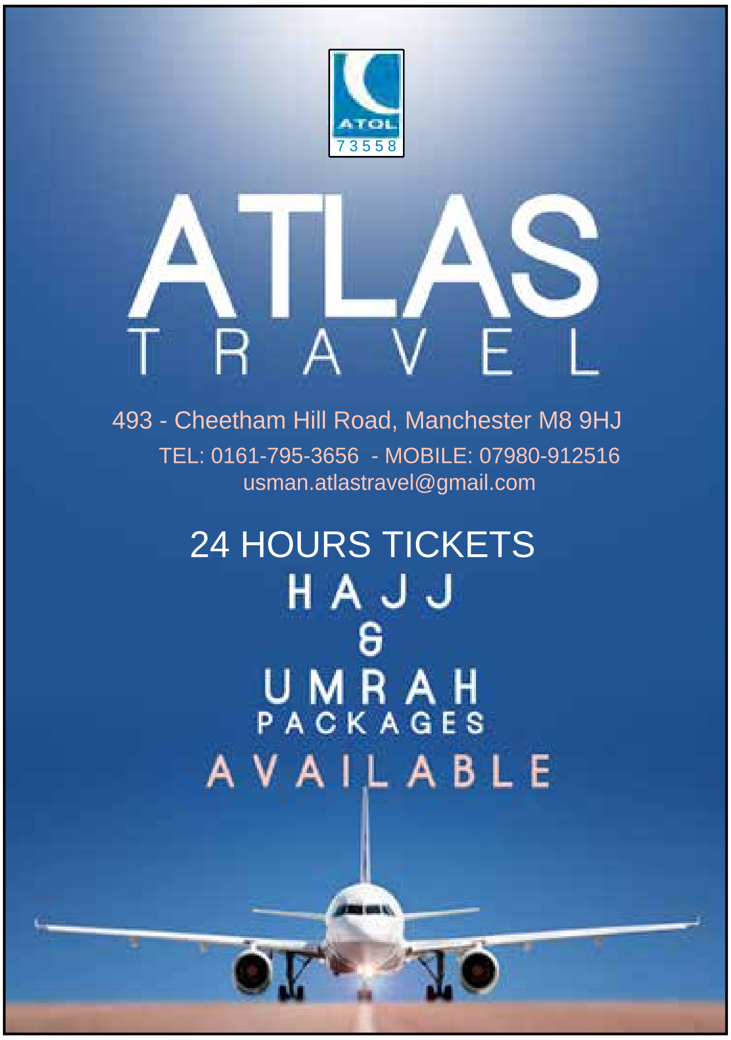


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A change in the rate of Chanda Ijtema Ansarullah, UK

Following a recommendation from Majlis Ansarulla Shura 2016, Hadhrat Khalifatul Massih V أیدہ اللّٰہ تعالیٰ بنصرہ العزیز has graciously approved a change in the rate of annual Chanda Ijtema.

Chanda for annual Ijtema, due to be paid once a year, has been fixed at a rate of 2.5 % of a monthly income or at least £15, whichever is greater in amount.

In order to make it easier to calculate, following example should be kept in mind that you require to change your contributions if your monthly Chanda Ansarulah is more than £6 per month or £72 per annum. You will be required to pay £15 annually if your Chanda Ansarullah is lower than the above figure.

It is requested that Ansar keep this amendment in mind while paying annual Chanda for Ansarullah Ijtema.

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TABLIGH EXHIBITION BIRMINGHAM WEST

By the Grace of Allah, *Majlis Ansarullah* Birmingham West organised its 2nd village *Tabligh* exhibition in Hagley village on Saturday, 18th February, 2017.

Hagley is a village in Worcestershire, England. It is on the boundary of the West Midlands and Worcestershire counties between the Borough of Dudley and Kidderminster. It has a population of more than 4,000. Ansar contacted the parish council, churches and libraries and informed the local community about our Tabligh stalls. Invitation cards were sent to all the households and the event was well advertised. News about the exhibition was also published in the local newspaper. It read as follows:

"One of Britain's oldest Muslim communities is to host a peace exhibition in Hagley as part of a new campaign to counter extremist rhetoric and drive home a message of peace.

The Ahmadiyya Muslim Community based in Halesowen is organising the exhibition which will take place at Hagley Community Centre, Worcester Road, on February 18 from 10am until noon.

The event, part of the Ahmadiyya Muslim Community's United Against Extremism campaign, follows a similar event held in Kinver last year.

Mubashir Nadeem, president of the Ahmadiyya Muslim elders association, said: "As a Muslim community, we believe it is our duty to serve this country and to stop extremism, particularly in the name of Islam, which teaches us peace, loyalty, freedom, equality, respect and love for all.
"We stand united with all who oppose extremists because our strength stems from our unity.

"The campaign will send a clear message that IS has nothing to do with Islam and that extremism will never succeed.

"The campaign will also see the distribution of half a million leaflets across the UK, to highlight Islam's rejection of extremism and its emphasis on peace."

A hall had already been acquired for this purpose and various stalls were set up to display the Holy Quran, the Review of Religion and Jamaat literature. A video section was added to the exhibition with a seating area for the guests where they could watch an introductory video about Jamaat Ahmadiyya.

The exhibition was attended by 40 external guests along with the members of the Jamaat. The guests spent a considerable amount of time at the exhibition and had lengthy discussions with Jamaat members. We had a very positive response from the guests, who appreciated the Jamaat's efforts towards peace. One of the guests said: "I think the idea of such events throughout the country would help to create a happier, safer world." Another guest stated: "We would like to take the opportunity to thank you for your efforts to make such an important contribution to social harmony."

Tabligh Stall Cardiff

On 14th March 2017, Ansarullah Cardiff held a Tabligh stall at Queen's Street Town centre, Cardiff. It was well attended and local people showed interest, particularly in our slogan of 'love for all, hatred for none.'

Bristol

Ansarullah Bristol held their Tabligh stalls on 18th March 2017 in Town Centre Bristol and were able to distribute many leaflets.



Majlis Ansarullah Clapham

Three village visits were carried out during this period of Ashra Tabligh. A lecture on “an introduction to Islam” was delivered by Imran Sahib followed by a question and answer session in Hever Primary School Eden Bridge, Kent, on 22nd February. It was attended by 60 students and 8 staff members who were interested in asking various questions on Islam.

A video, “Introduction to Ahmadiyya Muslim Community” was played after the lecture. The Holy Quran and the books, “Life of Muhammad صلى الله عليه وسلم” and “Pathway to Peace” were presented to the head teacher for their school library.



2. On Sunday 26th February, the Quaker Meeting Hall in Seven Oaks district Kent was visited. 10 people were met, with 4 of them discussing the Jamaat in detail.

3. A stall was put up at Eden Bridge Village High Street and 210 leaflets were distributed. Another stall was set up at ASDA and leaflets about the charity walk for peace and against extremism were also distributed.

Naeem Ahmed
Zaeem Majlis Clapham

Huddersfield Peace conference What Role extremism plays in Islam? –

This event was organised by Majlis Ansarullah Huddersfield and was held on Sunday 12th March 2017 at Baitul Tauhid Mosque. The acting Regional Nazim, Rashid Sadiq Amini, gave an introduction to the event welcoming the guests and introducing the speakers.

The regional missionary Maulana Sabahat Karim gave a PowerPoint presentation on extremism. He emphasised that Islam means peace and that the media is very selective on what information it



provides to the public, which can portray Islam in a negative light.

He stated that ISIS does not represent the true Islam. One French journalist was captured for 10 months by ISIS before escaping. When released, the journalist said they didn’t practice Islam at all and they didn’t even have a copy of the Qur’an with them. He also stated that the actions of ISIS are totally against Islam. ISIS has killed more Muslims than anyone else, so they are not true Muslims, as they are harming other human beings. He mentioned various verses from the Holy Quran

that Islam's teaching is categorically different from what ISIS stands for. The Holy Quran states that "whosoever killed a person — unless it be for killing a person or for creating disorder in the land — it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind." (5:33)



"Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression" (16:91)



Sabahat Karim then narrated some sayings of the Holy Prophet (saw) emphasising the practice and teaching of the Holy Prophet (saw): "The best person among you is the one who respects women." He stated that jihad means to struggle and is not about picking up a sword and fighting. The Holy Prophet صلی اللہ علیہ وسلم said the biggest jihad is the fight within oneself to become a better person. He defined a Muslim as, he from one whose hands and tongue other people are safe.

The next speaker, the Regional Amir North East, Bilal Atkinson, said that the world is becoming engulfed by conflicts and war and most unfortunately, the real problem is caused by Islamic clerics who promote a concept of violent jihad and this gives rise to some extremist groups. They commit atrocities in the name of Islam while such brutal and inhumane actions have nothing to do with the true teachings of Islam.



The key to peace is to stop oppression and injustice wherever it is happening in the world and promote justice in all levels of society and between all people. Regional Amir Sahib quoted from the Qur'an: "O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do." (5:9)
A question and answer session followed with various comments and questions asked by the audience. (Report by Dr Abid Ahmad, Nazim Ishaat North East)

Interfaith meeting Thornton Heath West, South Region

Location: St James the great Roman Catholic Church

Date: 19th March 2017

An interfaith meeting was arranged in Petts Wood village. We contacted various local churches in this regard. Among these churches, Father David from the St James Roman Catholic church, was very helpful and encouraged us to organise this



event. The meeting was held in main church building. The main topic for the interfaith dialogue was, "how religions help to build communities."

The function was attended by 131 people and 106 men and women were from the local village. Father David welcomed the community and welcomed the regional president Nasir Malik and his team to the church. The meeting started with recitation of the Holy Quran with translation by



Nasr Arshad. Patricia Willard then read a passage from the Bible.

Tassawar Malik introduced Jamaat Ahmadiyya and our efforts to establish peace and harmony in the community. Father David Camilleri and Imam Raza Ahmed (Croydon Baitus-Subhan Mosque) addressed the audience on cohesion among religious communities. An interactive question and answer session followed with a number of questions on various topics such as the role of women in Islam, why atrocities are committed by some Muslim groups and the role



of faith in today's society.

A superb display comprising of The Holy Quran and other books attracted many visitors, who enjoyed the exhibition and were presented with various books including "Life of Muhammad."

After dinner, several guests expressed how their perception of Islam and our Jamaat had been influenced positively by the meeting.

(Qiadat Tabligh)

Report Majlis Ansarullah Leicester

Alhamdulillah on the 12th of February 2017 an open day was organised by Majlis Ansarullah at Bait-ul-Ikram Mosque, Leicester.
Invitations were sent to the neighbours of the Mosque. The churches, Synagogue and Gurdwara around the area were invited by personal contacts and by various electronic means.
The open day started with the first session with a presentation answering the following questions:
1. Why do we need religion?
2. Religion in modern day society
3. What is the link between science and society with religion?



This was followed by a question and answer session. The questions raised by guests were mostly related to recent events. Questions asked were as followed:

- Do you support evolution?
- How are women free in Islam?
- Which way of purdah has been described in the Holy Quran and why are the Muslim countries not following it?
- Why are you segregating women from men in places of worship?
- The view of ISIS and do you support it?
- Do you support FGM?
- What does HALAL food mean and how do you manage it?

Overall, 50 distinguished guests attended mainly from the Mosque neighbourhood. We also had representatives from churches, Gurdwara and a synagogue. Satisfactory answers were provided by the panel. Most of them were happy to be contacted again.
We were able to present a large number of leaflets, book and copies of the Holy Quran to our distinguished guests.
Zaeem Ansarullah Leicester
Mushtaq Ahmad Baig

MAJLIS ANSARULLAH MIDLANDS





Majlis Ansarullah Midlands arranged a welcome dinner on 12th March 2017 in Darul Barkaat in honour of those brothers who had recently joined the Majlis. Naib Sadr Safe-e-Dome, Faheem Anwar and Qaid Isaar, Ashfaque Khan attended the event and gave presentations about the roles and responsibilities of Ansar. Various projects, which Majlis Ansar Ullah UK is carrying out nationally and internationally, were explained in detail. The dinner was attended by 65 Ansar.

Rafique Saleh Nasir

Nazim Safe-e-Dome Midlands

Majlis Ansarullah Scotland Annual Ijtema 2017

Majlis Ansarullah Scotland held their Annual Regional Ijtema on 26th March 2017.

Dr Ijaz Ur Rehman, Sadr sahib Ansarullah, UK and Zaheer Jatui, Naib Sadr sahib Ansarullah UK also graced the ijtema with their presence.

The opening session was chaired by Ahsan Ahmad, Amir Scotland. In his speech he drew attention towards the importance of salat and the responsibilities of Ansarullah towards their families in becoming a role model.

The opening session was followed by a number of academic competitions. Sports competitions were also held during the Ijtema and Ansar enjoyed football, tug of war, 100 meters race, table tennis and various other activities.

After lunch Talqeen e Aml was delivered by Regional Murabi Daud Qureshi, followed by congregation namaz.

The closing session was chaired by Sadr Ansarullah UK. After prize distribution, he addressed members focusing on the importance of congregational prayers. He reminded that Hadhrat Khalifatul Masih V (aba) has been advising the Jamaat about this important part of our lives. He also mentioned how we have benefitted in fund raising through the involvement of media. Sadr Sahib also updated the members on the development of the eye hospital in Burkina Faso. The Ijtema was well attended and ended with silent prayer.

CHARITY WALK FOR PEACE WALTHAM FOREST MAJLIS

On Sunday 26th March 2017, Waltham Forest Majlis organised a local charity walk for peace to support the local Mayor's charity.

The walk started at 11 am with silent prayer, as well as a one-minute silence observed in memory of the victims of the tragic Westminster attacks on Wednesday 23rd March.

The Mayor performed the opening ceremony for the 5KM walk, which was attended by 230 people. The walk passed our local mission house, Baitul Ahad (Walthamstow), which was the official halfway point, where refreshments were provided.

The walk went through a busy high street and Sunday market and was well received by the locals. The final ceremony was chaired by Mubashir Siddiqi, Regional Nazim. The Mayor thanked the organizers and appreciated the AMEA for organizing the walk for his charity. The Redbridge Mayor also attended the walk.

The local Guardian covered the event and a link is given below. We have been able to collect approximately £1500 for the Mayor's charities.

http://www.guardian-series.co.uk/news/15184449.Muslims_condemn_terrorism_at_Walk_for_Peace/

Mubashir Siddiqi

North West Region Pre-Charity Dinner

A pre-charity walk dinner was held on 18th Feb 2017 in Darul Aman Mosque, Manchester. The following mayors were invited from Manchester

1) Lord Mayor of Manchester, councillor Carl Austin-Behan
2) Stockport Mayor Councillor, Chris Gordon
3) Salford Ceremonial Mayor, Councillor Karen Garrido.
4) Mayor of Trafford, Councillor Judith Lloyd

Representatives from the following charities attended the dinner

1)	RedCross	Kerry Threadgill
2)	MacMillan	Emma Pawluk
3)	Critiy Hospital	Bob Steve.
4)	Alderhay.nhs	Irene Axon
5)	Whitechapel Center	Ruth Mccaughleu
6)	Wish Diabetes Group	Dr Ijaz Ahmad
7)	East Lancs Hopice	Denise Gee

The event was attended by Sadr Majlis Ansarullah with the chairman and vice chairman of the charity walk. The event started with recitation of the Holy Quran followed by a brief introduction and video presentation about the charity walk. Later, the representatives of the charities introduced their aims and gave a brief overview of their work.

The event was attended by 70 people including local members of the Jamaat.
Report by Muhammad Kashif.

Middlesex Region Report
Pre-Charity Walk Dinner

A dinner was arranged on the 31st March 2017 at the Baitul Aman Mosque in Hayes.
The purpose of this event was to introduce our Jamaat to various charities so they could become beneficiaries.
The event was attended by Rafi Bhatti and Zaheer Jatoi from centre.
The following charities attended the event:

- Sports Able
- Battersea Dogs & Cats home - Old Windsor
- Helen & Douglas Charity
- Hillingdon Autistic Care & Support
- Meadow Special Needs School
- Wycombe Homeless Connection
- WEA Slough

The event was attended by 16 guests who were introduced to our Jamaat and our charitable work to serve humanity. The representatives of the above charities also had a chance to describe their work in their respective fields.





CHEQUE PRESENTATION CEREMONY

AHMADIYYA MUSLIM ELDERS ASSOCIATION DONATE FUNDS TO ALEXANDER DEVINE CHILDREN'S HOSPICE

Members from the Ahmadiyya Muslim Elders Association UK held a charity cheque presentation on Thursday March 16th 2017 at the Alexander Devine Children's Hospice on Snowball Hill, Maidenhead.

A cheque for £500 was donated to the co-founder of the Hospice - Fiona Devine - through the Worshipful Mayor of the Royal Borough of Windsor and Maidenhead - Mrs. Sayonara Luxton.





Maidenhead Advertiser

The voice of the community

£500 donated to hospice

MAIDENHEAD: Members of the Ahmadiyya Muslim Elders Association (AMEA) UK donated hundreds of pounds to a local children's hospice on Thursday.

A £500 cheque was donated to Alexander Devine Children's Hospice in Snowball Hill.

The presentation was attended by co-founder of the hospice, Fiona Devine, and Mayor of Windsor and Maidenhead, Sayonara Luxton.

The donation forms part of AMEA UK's ongoing fundraising initiatives for hundreds of UK charities through its annual Charity Walk for Peace, which raises hundreds of thousands of pounds for charitable causes.

Burnham parish councillor Atiq Ahmad Bhatti, social media coordinator at AMEA UK, said: "The Alexander Devine Hospice is an incredible story of hope, faith and commitment.

"We are fortunate to be able to witness this beautiful building that is equipped with state-of-the-art features and will provide facilities for children and parents alike while they stay here."

Javaid Hameed, regional coordinator for AMEA UK said: "It was a true honour to be here today to donate funds to this worthy cause.

"We have made a commitment that we will endeavour to continue to support Alexander Devine by providing manpower and our services to help them whenever they may call upon us."

Alexander Devine Children's Hospice Service

The charity cheque presentation is part of AMEA UK's on-going fundraising initiative for hundreds of UK charities through its annual Charity Walk for Peace - which sees them raise hundreds of thousands of pounds for charitable causes which are then donated throughout the year to nominated charities.

A set of books (Life of Muhammad and Pathway to Peace) were also presented to each guest, which were graciously accepted.



Cllr Bhatti, who is also a Burnham Parish councillor, said: "The Alexander Devine Hospice is an incredible story of hope, faith and commitment. We are fortunate to be able to witness this beautiful building that is equipped with state of the art features and will provide facilities for children and parents alike whilst they stay here."

The cheque was handed over outside the new hospice building in Snowball Hill, Maidenhead.
The Mayor of the Royal Borough Cllr Sayonara Luxton was there, as well as Mrs Devine and Javaid Hameed - Regional Coordinator for AMEA Slough & Burnham.

He said: "We have made a commitment that we will endeavour to continue to support Alexander Devine by providing manpower and our services to help them whenever they may call upon us."
Mrs Devine and her husband John began the fund raising for the hospice in memory of their late son.

Middlesex regional Ijtema Report

Majlis Ansarullah Middlesex held its Regional Ijtema on Sunday April 9th 2017 at Meadow High School Royal Lane, Hayes.

Sadr Majlis Ansarullah, UK chaired the inaugural session, after which the following competitions were held:

Tilawat Competition
Nazm Competition
Prepared Speech Competition (English & Urdu)
Extempore Speech Competition (Urdu)
Sports Competitions



Group picture at the end of the Ijtema



Latif Ahmad from Hayes was given a special prize for attending the ijtema, despite his elderly age, and poorly condition. He was hardly able to walk, yet he still attended, which was a great testament to his passion and love for the Jamaat. What a remarkable effort! May Allah bless him and other elderly Ansar for attending this humble ijtema.



Nazam at final session



Getting ready for the 100m race



Tug tug tug !

سالانہ ریجنل سپورٹس ڈے اور سالانہ ریجنل اجتماع مجلس انصاراللہ مقامی لندن کا انعقاد

(احمد محمد احسن ، ناظم اعلیٰ اجتماع)

اللہ تعالیٰ کے فضل سے انصاراللہ مقامی کا دوسرا سالانہ اجتماع مورخہ 5مارچ 2017 کو Ark Academy Putney, London میں منعقد ہوا۔اس سال اجتماع کا موضوع "نماز باجماعت کی ادائیگی اور تلاوت قرآن کریم" تھا۔

اس سے ایک ہفتہ قبل 26 فروری 2017 کو ریجنل سپورٹس ڈے منایا گیا اور اس میں اجتماعی کھیلوں میں رسہ کشی، فٹ بال، بیڈ منٹن اور انفرادی کھیلوں میں کلائی پکڑنا، گولہ پھینکنا اور دوڑ کے مقابلہ جات رکھے گئے تھے۔ مجموعی طور پر 154 انصار شریک ہوئے۔ تلاوت قرآن کریم اور دعا کے ساتھ پروگرام کا آغاز ہوا۔ اس پروگرام کی صدارت محترم حافظ مسعود احمد صاحب ، قائد ذہانت و صحت جسمانی نے کی۔ پروگرام کے اختتام پر سب احباب کی خدمت میں ریفریشمنٹ پیش کی گئی۔ آخر پر نماز عشاء باجماعت ادا کی گئی۔

5 مارچ 2017 کو ریجنل اجتماع کا آغاز اجتماعی نماز تہجد سے ہوا جو مسجد فضل لندن میں ادا کی گئی۔ نماز فجر کے بعد صبح 8 بجے حاضرین کی خدمت میں ناشتہ پیش کیا گیا۔ افتتاحی اجلاس کا آغاز صبح 10 بجے محترم خالد محمود صاحب نائب صدر مجلس انصاراللہ برطانیہ کی زیر صدارت ہوا۔ محترم مولانا عطاء المجیب راشد صاحب امام مسجد فضل لندن نے اپنی افتتاحی تقریر میں نماز باجماعت کی ادائیگی اور روزانہ تلاوت قرآن کریم کی طرف توجہ دلائی۔ محترم خالد محمود صاحب نے انصار کو اُن کی بعض ذمہ داریوں کی طرف اور خدمت دین میں بڑھ چڑھ کر حصہ لینے کی طرف توجہ دلائی۔ دعا کے ساتھ یہ اجلاس ختم ہوا۔ جس کے بعد علمی مقابلہ جات منعقد ہوئے جن میں تلاوت، نظم، حفظ قرآن، تقریر اردو، تقریر انگریزی، تقریر فی البدیہہ ، مشاہدہ معائنہ اور دینی معلومات شامل ہیں۔

اس موقع پر ایک تصویری نمائش بھی لگائی گئی تھی جس کا مقصد ریجن اور مجالس کی کارکردگی کو اُجاگر کرنا تھا۔دوپہر کے کھانے کے بعد نماز ظہروعصر ادا کی گئی۔
اختتامی اجلاس کا انعقاد نمازوں کے بعد محترم ڈاکٹرچوہدری اعجازالرحمن صاحب صدر مجلس انصاراللہ برطانیہ کی زیر صدارت ہوا۔ تلاوت،عہداور نظم کے بعد محترم وسیم احمد چیمہ صاحب مربی سلسلہ نے کتاب "نبیوں کا سردار" کا تعارف پیش کیا۔ اس کے بعد محترم ظہیر احمد جتوئی صاحب چیئرمین چیرٹی واک فار پیس نے احباب کو اس سال کی چیرٹی واک کے حوالے سے تعارف پیش کیا۔ اس کے بعد محترم لئیق احمد طاہر صاحب مربی سلسلہ نے محترم صدر صاحب انصاراللہ کی خواہش پر انصار کوتربیت کے حوالے سے ان کی ذمہ داریوں کی یاددہانی کروائی۔ بعدہ خاکسار نے اجتماع رپورٹ پیش کی۔

اجتماع میں اللہ کے فضل سے کُل 370 انصار نے شرکت کی۔ آخر پر محترم صدر صاحب نے انعامات حاصل کرنے والے انصار میں انعامات تقسیم کئے اور حاضرین سے خطاب کرتے ہوئے انصار کو ان کی ذمہ داریوں کی طرف نیز انصار کو اپنے مقامی پروگرامز میں زیادہ سے زیادہ شرکت کرنے، حضور انور ایدہ اللہ بنصرہ العزیز کے خطبات سننے اور اپنے اہل خانہ کو سنوانے اور دیگر تربیتی امور میں ذاتی نمونہ بننے کی طرف توجہ دلائی۔







نئے انصار کے ساتھ Welcome Dinner

مجلس انصاراللہ مقامی ریجن نے امسال مجلس انصاراللہ میں شامل ہونے والوں کے ساتھ ایک Dinner کا اہتمام کیاجس کا مقصد نئے شامل ہونے والے انصار بھائیوں سے ملاقات اور ان کا تعارف حاصل کرنا تھا۔ ایسے انصار کی تعداد 24ہے۔ اللہ تعالیٰ کے فضل سے 22انصار نے اس پروگرام میں شرکت کی۔ مکرم فہیم انور صاحب نائب صدر مجلس انصاراللہ صف دوم اور مکرم اشفاق خان صاحب قائد ایثار نے اس پروگرام میں مرکز کی نمائندگی کی۔پروگرام کا آغاز تلاوت قرآن کریم سے ہوا۔ اس کے بعد مکرم زعیم اعلیٰ صاحب نے پروگرام اور مرکزی مہمانان کا تعارف کروایا۔اس کے بعد مرکزی نمائندگان نےایک Presentation دی اور حاضرین کے سوالات کے جواب دیئے ۔ پروگرام کا اختتام دعا کے ساتھ ہوا۔اس کے بعد تمام مہمانوں کی خدمت میں کھانا پیش کیا گیا۔